THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He maketh war to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire" (PSALM 46: 9).

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AUTHENTICITY OF THE BOOK OF MORMON.

(*Continued from page 487.*)

In *The Story of the Book of Mormon*, George Reynolds gives a more extended list of words with their Hebrew and Egyptian root, and their meaning.

The phraseology of the Book is also in many passages decidedly Hebrew. For instance:

In the Earth. In the Hebrew Scriptures the *earth* very often means a part of the earth, a certain country. Solomon was said to reign from the river (Euphrates) to the end of the earth (Ps. 72), and the Queen of Sheba, who is supposed to have lived in the extreme southern portion of Arabia, is said to have come from the uttermost part of the earth.

The expression, *the earth*, occurs frequently in the Book of Mormon in that sense. In the Book of Alma (28: 11) it is stated that "the bodies of many thousands are laid low in the earth, while the bodies of many thousands are mouldering in heaps upon *the face of the earth*," meaning the surface of the land of the Nephites.

In III. Nephi 9: 1, we read that, "There was a voice heard among all the inhabitants of *the earth*," which is explained to mean, "upon all the face of '*this land*'"—a well known Hebrew mode of expression.

In the next verse a Woe! is pronounced upon the "inhabitants of the whole earth," which the context shows to mean the people of a limited area of the American continents.

Compare, further, III. Nephi 8: 17, 18, and many similar passages.

In the morning. Orson Pratt (*Journal of Discourses*, Vol. XIII., p. 128) calls attention to this expression in III. Nephi 10: 9. He says:

"This book, the Book of Mormon, informs us that the time of day at which Jesus was crucified, I mean the time of day in America, was in the morning; the New Testament tells us that Jesus was crucified in Asia, in the afternoon, between the sixth and ninth hour according to the Jews' reckoning. They commenced their reckoning at six o'clock in the morning, and consequently the sixth hour would be 12 o'clock at noon, and the ninth hour 3 o'clock in the afternoon. Jesus, from the 6th to the 9th hour, in other words, from 12 o'clock to 3, was hanging on the cross. Now the Book of Mormon, or the historians whose records it contains, when relating the incidents that transpired at the time of the crucifixion—the darkness that was spread over the face of the land, the earthquakes, the rending of rocks, the sinking of cities and the whirlwinds—say these events occurred in the morning; they also say that darkness was spread over the face of the land for the space of three days. In Jerusalem it was only three hours. But the Lord gave them a special sign in this country, and the darkness lasted three days, and at the expiration of three days and three nights of darkness, it cleared off and it was in the morning. That shows that, according to the time in this country, the crucifixion must have taken place in the morning.

"Says one, 'Is not this a contradiction between the Book of Mormon and the New Testament?' To an unlearned person it would really be a contradiction * * * 'But,' says one, 'how do you account for it?' * * * Simply by the difference in longitude. This would make a difference of time of several hours; for when it would be 12 at noon in Jerusalem it would only be half past four in the morning in the northwest part of South America, where the Book of Mormon was then being written * * * If the Book of Mormon had said that the crucifixion took place in the afternoon we should have known at once that it could not be true."

This is evidence that cannot be refuted. In a book of fiction, by an unlearned author, the difference in time would not have been noted.

IV. Prophecies in the Book of Mormon.

In the Bible, as every reader of the Scriptures knows, there are many predictions concerning future events relating both to secular and ecclesiastical history, and the fulfilment of these prophecies is referred to as irrefutable proof of the divine inspiration of those who uttered them, and the truth of their claims to recognition as messengers from God.

There are prophecies concerning the first advent of our Savior, and of His second coming; the flood was predicted; the bondage of Israel in Egypt; their deliverance and second bondage in Babylonia; their return, the scattering among all nations, and their ultimate gathering; the crucifixion, the resurrection, the establishment of the Church, the general apostasy, the restoration, the Millennium—all these events are clearly foretold in the Scriptures. The prophets speak of the downfall of mighty empires, such as Assyria, Babylonia, Egypt, Greece, Rome, and calamities that were to come upon Edom, Moab, Ammon, Philistia, Tyre, Damascus,

etc., and their predictions have all come true to the letter. God appeals to the prophecies as an evidence of the truth of the message delivered by His servants, when He says, through Isaiah: "Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Savior; there is none beside me" (Is. 45: 21).

There is the same kind of evidence in the Book of Mormon, and it is equally conclusive as a proof of the divine inspiration of the authors of that volume.

Among the prophecies in the Book of Mormon is the following, spoken by our Lord:

"When the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them" (III. Nephi 16: 10).

This prediction, as Orson Pratt holds (*Journal of Discourses*, Vol. XIII., page 133), was literally fulfilled when, in the year 1847 and the years following, the Lord established His Church in the American desert, a thousand miles from the boundaries of civilization. "The fulness of the gospel" was, certainly, at that time brought from among the Gentiles, and the Church was established in the midst of a country so forbidding that Fremont could not traverse it without losing many of his men. The Lord has greatly blessed the country since then, but at that time, it was parched up and dry. "God," says Orson Pratt, "who can foresee all events among the children of men, had His eye fixed on the gathering of His children before the Church was organized, and He predicted that they should come out of every nation under heaven. Not only from the settled portions of the Gentile nation, but they should be brought forth out of the midst of that Gentile nation, just as we have been."

Let us read another prophecy: "They had testified that a greater curse should come upon the land * * * and their bones should become as heaps of earth upon the face of the land, except they should repent of their wickedness" (Ether 11: 6). Here is a prediction which scientific research has proved true, for it has been found that numerous mounds in North America are graves in which former generations are reposing. Their bones have, literally, become "heaps of earth upon the face of the land." This is true of both the Jaredites and Nephites.

When a certain mound near Newark, Ohio, was opened, some years after the publication of the Book of Mormon, a coffin was found, and under it a tablet in a stone envelope. On the tablet

there was a figure engraved and over the head the name *Moshe* (Moses); while on both sides were characters which, after examination, were said to be the text of the Ten Commandments. Orson Pratt says he saw this remarkable stone in the collection of the Ethnological Society, New York. Some years after this relic of antiquity had been unearthed, other mounds in the same locality were opened, and this inscription was found in one of them: "May the Lord have mercy on me, a Nephite,"—the last word being spelt *Nephel* (*Journal of Discourses*, Vol. XIII, page 131). There is no satisfactory explanation of such facts except that furnished by the Book of Mormon.

A prophecy which all readers of the Book of Mormon are familiar with is that recorded in II. Nephi 10: 11, 14, relating to the democratic institutions that were to flourish on the American continents. "This land shall be a land of liberty." "He that raiseth up a king against me shall perish." Those are the prophecies contained in the Book of Mormon on that subject.

They were literally fulfilled in the tragic end of Iturbide who proclaimed himself emperor of Mexico on May 18, 1822, and was crowned the following July, assuming the name of Augustin I. His empire included not only the Mexico of to-day, but the greater part of what are now the southwestern states of the United States, and also the Central American states. Of the latter, Salvador refused to submit to the imperial rule and proclaimed its annexation to the United States, but this proclamation was not put into effect. Iturbide was driven from the throne, and the republic was instituted. He was given a pension of £5,000 a year, and might have passed the remainder of his days in Italy, whither he had gone, in quiet enjoyment of the munificence of his country, but he seemed to be driven back to Mexico, as by an invisible power. He returned in 1824 and was executed as a "public enemy."

Those who were active in the effort to establish Maximilian as emperor over a Mexican empire in 1864, fared no better. The proposition came from Napoleon III., who intended to take the country under his protection. Marshal Bazaine was the commander of the troops sent to support the new ruler, and he exercised almost unlimited power himself. The outcome of this exploit forms one of the great tragedies of history. Maximilian, abandoned by Napoleon and betrayed by his own generals, was captured and shot, June 19, 1867. His wife, Princess Charlotte, a sister of King Leopold of Belgium, who had used her influence to induce her husband to accept the Mexican crown, became insane. Napoleon, as is well known, was captured by the Germans at Sedan, in 1870, and died in exile. Marshal Bazaine was compelled to surrender himself and 173,000 men to the victorious invaders of his country. In 1873 he was tried by a court martial and sentenced to degradation and death. The death sentence, however, was commuted to imprisonment.

These historical facts have always been regarded as a literal fulfilment of the prophecies quoted.

V. Prophecies Concerning the Book of Mormon.

Among the prophecies recorded in the Bible, many refer to the restoration of the Church after a long period of apostasy and the reign of antichrist. Even the precise time of the duration of that reign is given in prophetic reckoning, viz., 1260 days, or years. It is predicted that the restoration of the gospel will be the beginning of a new era in the history of the world—a more advanced civilization, with universal peace, perfect religious and political liberty, general prosperity, and the greatest possible diffusion of knowledge throughout the world. It is, more particularly, predicted that the restoration which introduces this era is to be brought about by the bringing forth of a record containing the fulness of the gospel. The Book of Mormon is that record, and the prophecies concerning it are numerous and clear. They are found both in the Old Testament and the New.

Ariel. Our readers are familiar with the wonderful prophecy of Isaiah 29: 1-14. This chapter, and the following two chapters, contain several discourses, in a condensed form, relating to the distress of the people of Jerusalem in Palestine because of the invasion of Sennacherib, and their deliverance. But beyond the immediate scenes of trouble and the subsequent divine assistance, the prophet is caused, by inspiration from on high, to gaze upon troubles and deliverances far exceeding those of the ancient Jerusalem. The prophet addresses Jerusalem under the name of *Ariel*, but he also addresses another *Ariel*. "Woe," he says, "to Ariel, to Ariel, * * * Yet will I distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel."

There are, as should be noted, two Ariels in this prophecy. Both are to be sorely distressed, and one Ariel is to compare itself with another. The one that comes to view last in the prophetic vision is to compare its fate with that of the first.

The full meaning of this can be comprehended if we remember that there was a Lamanite City of Jerusalem in the land of Nephi, on the American continent, founded about a hundred years before our era, as well as one in Palestine (Alma 21: 2). The Lamanite Jerusalem was destroyed at the time of the Crucifixion, together with many other cities on the American continents (III. Nephi 9: 7). If the chapter referred to is read with these facts in view, it becomes clear. Much of it refers to Jerusalem in Palestine, but other parts of it refer more particularly to the Lamanite Jerusalem in America, and the people who built and inhabited it.

The prophet says, "Thou shalt be brought down, and shalt speak out of the ground * * * and thy speech shall whisper out of the dust." The people on the American continents were indeed "brought down" suddenly, for their cities were destroyed

by fire, or by earthquake, and some of them were swallowed up by the earth, in most terrible cataclysms, and yet, their history had been condensed and deposited in the earth, in the hill Cumorah, and by that means they were speaking to the world "out of the dust." The Prophet Joseph took that record "out of the ground." How could a nation, after it had been almost exterminated, speak "out of the ground," or "whisper out of the dust," except through a record of its history deposited as was the Book of Mormon? But Isaiah makes the vision so clear that it cannot be mistaken, when he says that the eyes of the nation had been closed and the seers covered. They were dead and buried, and the vision of all had become as the words of a sealed book (29: 10-12). These words were partially fulfilled in the spiritual blindness of the Jews that caused them to reject the word of the Lord, but were literally fulfilled on the American continents, when the Book of Mormon plates, containing characters unknown to the entire modern world, were hidden in the earth. When they afterwards were discovered, some specimens of the writings were taken to a learned professor who, however, though he claimed to recognize the letters as Hebrew, Greek, etc., intermingled with representations of natural objects, professed his inability to read them. The prophecy was literally fulfilled. The prophetic vision of ages had become "as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed." This book was also, as Isaiah says, delivered to "him that is not learned," and he could not read it. Since, therefore, it could be read neither by the learned nor the unlearned, "Behold," saith the Lord, "I will proceed to do a marvelous work among this people; even a marvelous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of their prudent men shall be hid" (v. 14). That is to say, the Lord Himself would make the contents of that book known, as He did through the unlearned boy Prophet Joseph. "And in that day," we read further, "shall the deaf hear the words of the book, and the eyes of the blind shall see * * * the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One in Israel" (v. 18, 19).

Here, then, is a prophecy that has been literally fulfilled, in every detail, in the coming forth of the Book of Mormon and the marvelous work of salvation that commenced with the translation, through the power of God, of that record. In no other event has that prediction been fulfilled to the very letter.

Two Sticks. The Prophet Ezekiel was commanded to take one stick and write upon it, "For Judah"; and another, and write upon it, "For Joseph," and join them together, and, when asked for the meaning of this symbolical act, he was to say: "Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will

put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand * * * Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel" (Ez. 37: 15-28).

It is only necessary to remark, in passing, that the prophet here predicts the final union of the "whole house of Israel"—that is, Judah, and Israel—and the establishment of the everlasting covenant of peace, and that this final restoration would be preceded by the joining together of the records of the two peoples. The Old Testament is the record of Judah, chiefly; and the Book of Mormon is more particularly the record of Israel, Lehi being a descendant of Manasseh. The prediction is literally fulfilled in the coming forth of the Book of Mormon, and in no other event on record.

(TO BE CONTINUED.)

ODE TO THE "MILLENNIAL STAR."

Shine on, *Millennial Star*,
  And shed thy glorious rays
Till Israel near and far,
  In these the latter days,
Shall rise, redeemed from error's blight
And bask in truth's refulgent light.

Bold champion art thou
  To spread the truth abroad,
To show the erring how
  To find the narrow road,
That leadeth up to God and heaven
Where crowns of glory shall be given.

No other star like thee
  Has twinkled so before,
To let the humble see
  As saw the saints of yore:
Therefore, shine on, and waft the light
To pierce the gloom of error's night.

We say, God speed the *Star*,
  Our much respected friend;
Though distance parts us far
  Our Love shall never end;
In youth thou wert our friend and guide
In age thou art our joy and pride.

American Fork. JAMES CRYSTAL, SEN.

THURSDAY, AUGUST 12, 1915.

EDITORIAL.

DECREASE IN SUNDAY SCHOOL ATTENDANCE.

At the Wesleyan conference held recently at Birmingham, the Rev. J. Williams Butcher, in his report on Sunday school affairs, stated, as reported in the press, that there was a decrease in attendance of 16,846 scholars, and that since 1905 they had lost 19,618. He added that such decrease was not peculiar to Methodism, but was shared by all free churches. Nothing was said, as far as the brief report shows, concerning the cause of this decline in Sunday school attendance, except the suggestion by one of the speakers, that the ministers are spending "too much time in trying to vitalize a number of fossilized seniors," and that it would be better for them "to leave the fossils and become the crusaders in the Sunday school." As may be gathered from this, he charged the ministry with neglecting the work among the children and spending its energy on useless efforts in other directions.

There may be justification for that criticism. But a contributor to the *Hibbert Journal*, Dr. Meyrick Booth, calls attention to another fact of the utmost importance. He comes to the conclusion, after considering data bearing upon the connection between religious organizations and vital statistics, that Protestantism is suffering from a decrease of the birth rate. He seems to think this is due to some constitutional defect in Protestantism, and not to the influence of city life, or to luxury. For the decrease, he claims, is as marked in some country districts as in the cities, and in poorer localities as well as in well-to-do centers. During ten years, he says, the Irish birth-rate rose three per cent., and the Dublin rate nine per cent., while there was a decline in England, towns and boroughs where Roman Catholics and Jews are numerous, however, showing the smallest decrease. Other figures, covering approximately twenty years, Dr. Booth says, exhibit a Roman Catholic birth rate of 6.6 children per marriage, against 3.74 among the Protestant landed families. From the *Catholic Year Book* a birth rate of 38.6 per thousand is contrasted with the general rate of 24.0 for England and Wales. And so he concludes:

"It would seem that the English middle-class birth rate has fallen to the extent of over fifty per cent. during the last forty years; and we have actual figures showing that the well-to-do artisan birth rate has declined, in the last thirty years, by fifty-two per cent.! Seeing that the Protestant churches draw their members mainly from these very classes, we have not far to seek for an explanation of the empty Sunday schools."

Dr. Booth finds similar conditions in Canada and the United States. In Canada he compares a birth rate in Roman Catholic Quebec of 37.2, and in Nova Scotia of 25.0, with the mainly Protestant provinces of Ontario, 22.6; Saskatchewan, 17.7; Manitoba, 15.9; and British Columbia, 14.9. From statistics representing the States of Indiana, Iowa, Maryland, California, and Kentucky, in the United States, where the proportion of Roman Catholics and the foreign element is comparatively small, he shows that in them the birth rate is excessively low—lower even than in France—and in three of them, Indiana, Maryland and California, there is an actual excess of deaths over births. On the other hand, the States of New York, Rhode Island, Massachusetts, Michigan, and Connecticut, in which the Roman Catholic and foreign element is well represented, make a very different showing of higher birth rate (22.0 to 25.0 per 1,000, compared to 13.0 to 16.0 in the first group), and a very marked excess of births over deaths in each state.

These are some of the statistics quoted by Dr. Booth, and, though a Protestant himself, he has come to the conclusion that "modern Protestantism is now (in practice, if not in theory) virtually identified with a very extreme type of Malthusianism, and that, in consequence of this state of affairs, it is being driven back in practically all the great centers of civilization, both in the Old World and the New, while the cream of its human material is suffering gradual extinction."

We do not know to what extent the reasoning of Dr. Booth is warranted by the data presented, but it seems to be corroborated by the fact that the Sunday school attendance is rapidly declining in all "free churches." There must be some general cause for this.

It is both pleasing and instructive to compare the vital statistics of the organized stakes of Zion with those of the world in general. In 1913 the birth rate among the Latter-day Saints was 39.5 per thousand; the death rate, 8.3, and the average age at death, 38 years. As compared with the American nation as a whole, there was a higher birth rate, a lower death rate, and a greater average duration of life among the Latter-day Saints. And, as regards Sunday schools, there are no better attended and no more perfectly organized such schools in all the world.

The enrollment in 1902 was 125,000, and in 1914, 162,904, an increase of 37,904 in twelve years. In the July number of the *Juvenile Instructor* we notice a picture of the 28th Ward Sunday school, Salt Lake City. It was organized in 1902, with an average attendance of 142. Now the average attendance is 300. It has doubled in twelve years. In the June number of the same magazine there is a report of the Richard Ward Sunday school. This ward has recently been formed by the division of Sugar House. The school is meeting in tents while the meeting house is being built. During the three weeks' history of this Sunday school there has been an increase from an enrollment of 333, and an average attendance of

58 per cent, to an enrollment of 372, with an average attendance of 67 per cent—nearly ten per cent increase. This is typical of the growth of the "Mormon" Sunday schools.

The Latter-day Saints have been taught that the marriage covenant is sacred, and that the purpose of it is to enable men and women to comply with the very first commandment ever given to man, to multiply and replenish the earth—a commandment given to Adam as the head and representative of the human race, and binding for all time. They have also been taught to take care of their bodies and keep themselves clean and unspotted, and these teachings have born fruit in the communities of the Latter-day Saints.

It is evident that the conditions in the world are not satisfactory. The gospel offers the only infallible remedy against the evils complained of. The salvation of the race depends upon the acceptance of the gospel.

J. M. S.

"LIBERTY BELL" IN UTAH.

THE people of the United States naturally regard the so-called Liberty Bell with affectionate reverence. This bell was hung in the dome of the state house, Philadelphia, and announced the signing of the Declaration of Independence on the 4th of July, 1776. The Bell was brought from England in 1752, but was re-cast in Philadelphia, owing to an accident in transit, and on it were inscribed the words, "Proclaim liberty throughout all the land unto all the inhabitants thereof." The Bell is now, or will soon be, on view at the San Francisco Exposition. On its journey to the west coast it has been exhibited in the principal cities along the railroad lines, and a short time ago it was the object of patriotic admiration in Salt Lake City.

According to the reports, the Philadelphia gentlemen who escorted the relic were well satisfied with their visit to the city of the saints. A statement to that effect was made by a member of the councilmanic committee to D. S. Spencer, assistant general passenger agent for the Oregon Short Line, as the Liberty Bell special crossed the Utah-Idaho line.

The Philadelphian, according to Mr. Spencer, said:

"The farther west we come with the historic bell the more patriotism and more enthusiasm we find. To-day's reception in Utah surpassed any ever accorded the relic. It was a tribute such as was never expected by us. We never will forget what Utah did. Somewhere I have seen a picture of 'Utah's best crop.' I saw the crop itself to-day, 30,000 strong in one city, Salt Lake; I believe I have seen 100,000 children in Utah to-day. Utah ought to be proud of its children; they are among the brightest looking children I have ever seen."

To another member of the Utah party the Philadelphia councilman said:

"Philadelphia is known as the 'City of Brotherly Love.' After seeing the children of Utah to-day I would like to change the motto of Utah, whatever it may be, to 'The State of Motherly and Fatherly Love.'"

Salt Lake City never does anything in a half-hearted manner. The patriotism of the people there, as everywhere in Utah, is genuine and therefore impressive. There can be no more beautiful sight anywhere than a parade of Utah children, bright, clean, and happy looking. The Philadelphia gentlemen evidently, in the presence of those children, felt somewhat like Jacob after having had visions of angels, "This is none other but the house of God, and this is the gate of heaven."

J. M. S.

"WE'RE ALL AIMING FOR THE SAME PLACE."

"WELL, we're all aiming for the same place, after all, aren't we?" This is the soul-sickening, irresponsive and evasive answer and question combined, that the missionary of the gospel of Christ hears so frequently, that he begins to know what to expect when he approaches the homes of the people. This seems to be the only answer Christendom has formulated to conceal its condition, and there is really no other alternative for it.

Many people have wondered, and are continuing to wonder, how there happens to be so many different churches in the world. Their neighbors and relatives have affiliated themselves with one church or another of the multifarious religious denominations. In many families several creeds are represented. Naturally, the question comes up, Are they all right; or, is there only one true church? Man has vainly sought for years to harmonize this apparent schism in Christendom, until we now find that practically all, with common consent, irrespective of faith or teachings, unite in proclaiming this one point of doctrine, "We are all aiming for the same place." Neighbor will say to neighbor, and friend to friend, with attitude indicative of indifference, "Your church is all right for you, and mine for me. We will all get there in the long run. You stick to your faith, and I'll stick to mine."

When they are informed by their own revered minister that this is indeed the proper attitude to take, they immediately accept it as the gospel truth. The clergymen, accepting positions in the various churches regardless of their teachings, are forced to assume their attitude and impress it upon the minds of their followers. Thereafter people of all sects use this happy, reconciling, delusion as a mighty weapon in the defense of it, despite the fact that the scriptures plainly brand this argument as a heresy. The Bible teachings are definite, clear, and unambiguous concerning the one

and only one pathway, or "road," leading into the presence of the Father and the Savior.

Christ informs us that, "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it"; also that, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14: 6). "I am the door: by me, if any man enter in he shall be saved" (John 10: 9).

The question might be asked, How are we to be saved by Christ or come unto the Father through Christ? We should show unto the Father and the Son that we accept Christ as the Redeemer, by keeping His commandments. "Hereby we do know that we do know him if we keep his commandments" (I. John 2: 3). Christ explains to us in plain grammar the nature of the principles that will lead us into life eternal. Repent and be baptized, because "Except a man be born of the water and of the Spirit he can not enter into the kingdom of God." Would it have been possible for Christ to have expressed Himself more explicitly as to how to gain entrance into the kingdom of God? How any Christian can maintain that he accepts Christ when he rejects His teachings is beyond explanation. He is in the same category as the Pharisees and lawyers who "rejected the counsel of God against themselves, not being baptized of John" (Luke 7: 30). Christ also teaches the necessity of love, charity, and good works. If we love Christ, we will strive to keep all His precepts, because His gospel "is the power of God unto salvation to every one that believeth."

Jesus only contemplated one plan of salvation. There is only one way, and "narrow is the way that leadeth unto life, and few there be that find it," although it is open to all. God is anxious to receive all who are willing to receive Him. Jesus gives us an idea of the beautiful comprehensiveness of His plan by saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3: 20).

After Christ's ascension into heaven, His apostles went forth teaching the same simple plan of salvation: "One Lord, one faith, one baptism" (Eph. 4: 5); "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 8). These are only a few of the Biblical passages substantiating one, and only one, plan of salvation, and the world is treading upon dangerous ground when it begins to broaden the plan of salvation to include all the man-made, uninspired plans of Christendom.

Some men of learning have reconciled the various religious creeds of Christendom, and not being contented with this work turn, as Alexander the Great did, to conquer larger fields. They see scattered throughout the world a billion pagans who are followers of such great teachers and leaders as Brahma, Buddha, Shinto and Confucius. Their followers are taught beautiful and Christlike

teachings. Practically all teach the worship of a God and love toward their fellowmen, charity and good works.

In many respects their teachings so nearly resemble the scriptural teachings that learned men are beginning to wonder if they are not also aiming for the same place. When one comprehends the conception that these so-called pagans have of the future he will find that it is almost as definite and reasonable as that entertained by the twentieth century Christian. While tracting I have talked to men who have lived where Islamism and the Koran hold sway, and they explain in glowing terms the beauties of Mohammedanism.

So many men, after exhaustive studies of heathen religions, become convinced of that sectarian idea, "They are also aiming for the same place." Some even suggest that the great heathen teachers are other Christs sent to the heathen nations, and that we should assume a number of Christs. The Rev. T. K. Cheyne, D. Litt., D.D., in his recent work, "*The Reconciliation of Races and Religion*," has the following to say:

"The subject has to be faced, and if Paul 'learned' a purely ideal Christ, deeply tinged with the colours of mythology, why should we not follow Paul's example, imitating a Christ who put on human form, and lived and died for men as their Savior and Redeemer? Why should we not go beyond Paul, and honor God by assuming a number of Christs, among whom—if we approach the subject impartially—would be Socrates, Zarathustra, Gautama the Buddha, as well as Jesus the Christ?

"Why, indeed, should we not? If we consider that we honor God by assuming that every nation contains righteous men, accepted by God, why should we not complete our theory by assuming that every nation also possesses prophetic (in some cases more than prophetic) revealers?" (page 201).

We can by this quotation see the dilemma that these "all-aiming-for-the-same-place" men have to face. "One Lord, one faith, one baptism," or one Redeemer and one gospel is totally rejected. Many Christs are assumed and thus Christianity ceases to be true Christianity. Let us forget all such sickening and delusive arguments and be content with and accept the revealed word of God as it is contained in the Scriptures. Churches built upon a false principle will lead their members in the path that ends in darkness.

Keep in the straight and narrow path that leadeth unto life eternal. Be like unto the wise man who heareth the sayings of Christ "and doeth them." Then you will be able to understand the absurdity of holding that error and truth lead to the same final goal.

Leeds. VERNE O. HEWLETT.

Do not destroy the fruit that would sustain old age, by picking the flowers in the spring of youth.

OBEDIENCE.

SHORTLY after the death and resurrection of Christ, the apostles were arrested for preaching the message of life and salvation. They were instructed by the council to stop their work of proselyting. But this they refused to do, and again they went about doing the work they had been commanded to do by Christ. As a result, they were again imprisoned. At the trial the High Priest of the council demanded an explanation as to why the council's former orders had not been carried out. "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5: 29).

Can we all not take this passage and apply it to our lives? Should we not let this passage be our answer in the event of a difficulty? If we are called upon to decide between two propositions, one of which is of men, the other of which is of God, by all means we should let this passage mark the course we should pursue. We ought to obey the teachings and admonitions of God rather than the "commandments of men."

In considering any course to follow, both the results of the course and the course itself must be taken into account. Let us briefly discuss obedience in the light of this proposition; or, in other words, let us compare the results of doing good with the results of obeying men.

We are told that obedience to God's laws means eternal life. Paul, speaking of Christ, said, "He became the author of eternal salvation unto all that obey him" (Heb. 5: 9). Eternal life means an after-life of happiness and heartfelt joy, which far surpasses anything of a wordly nature, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If we love Christ, we will obey Him. The result, then, of living in accordance with the teachings contained in the inspired books of God, is salvation. Let us next consider the results of obeying the laws of carnal man.

As far as temporal matters are concerned, the results of obeying men's laws and disregarding God's teachings are only too apparent. This great conflict of nations is an example of what disregard for the laws of equity, love and justice (which are attributes and teachings of the Lord) means. We see then, at least, that one of the results of doing evil, is war, to say nothing of famine, desolation, and other horrors. But worse than these consequences, is the after-life punishment which is meted out to workers of iniquity. Every man is going to be judged according to his works. Christ said, speaking of the resurrection, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil to the

resurrection of damnation" (John 5: 28, 29). Truly, "the wages of sin is death."

Now, compare the results. On the one hand, we have a life of true happiness, which is rewarded by an after-life of joy. Such are God's gifts. On the other hand, we have a mortal life of misery and woe, which is rewarded by an after-life of sorrow. Such are the wages of the evil one. Are the results, then, of obeying God rather than men, worth the efforts put forth?

In all doctrines that the Bible teaches, the idea of obedience should stand foremost, for "to obey is better than sacrifice, and to hearken than the fat of rams." The works of the Father are the works of order, yet there can be no order without obedience. If obedience to spiritual and natural laws could be obtained, then the resulting condition would be order. Inasmuch as obedience and order are heaven's first laws, a person can not enter into heaven unless he be obedient and submissive to God's laws, for a person must be able to abide the laws of the kingdom in which he is placed.

Let us take baptism to illustrate the points given above. The Bible teaches that no man can be saved without baptism. "He that believeth and is baptized shall be saved," and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," are the words of the Savior. Peter told the people to "repent and be baptized" if they wished to be saved. Yet in the face of these proofs, ministers tell us that baptism is not needed; "it is only a form." Here, then, we have two conflicting teachings. Christ and the Bible say that baptism is essential; men proclaim that it is not. In the event of such a difficulty what should be our course? The Bible answers our question for us—"We ought to obey God rather than men."

Leeds. JOSEPH F. WORTHEN.

PROGRAM FOR HAGUE CONFERENCE.

A PROPOSAL which arises out of a conference last month at Browning Hall, London, according to the *Christian World*, will have the strong sympathy and support of the vast majority throughout the civilized world. It urges that when the present war is over a combined international effort shall be made to put an end to war once for all. It is urged that as soon as the war is over the Third Hague Conference should be summoned, the United States acting as convener, and that the strongest statesmen in every nation should be sent as delegates. The program suggested for this Hague Conference is: (1) A decision that war shall henceforth cease; (2) an agreement binding all Powers to submit all disputes otherwise unsettled, without exception, to the arbitrament of the Hague Tribunal; (3) to make economic boycott the penalty of any refractory Power, with coercion by armed force as the last

resort; (4) to enrol for this last purpose an international police, naval and military; (5) to decree the disarmament of all nations, leaving only force enough in each for purely police purposes. Prominent Free Churchmen, Anglicans and labor representatives are among the signatories to the leaflet outlining this proposal, and it has the support of leading public men like Lord Bryce.

FROM THE MISSION FIELD.

Baptisms.—Baptismal services were held at the Corporation Baths, Darlington (Newcastle conference), June 27th and July 4th, 1915, when at each date one soul was added to the fold of Christ. Elder L. C. Ockey officiated.

A baptismal service was held in the Aberdeen branch of the Scottish conference on July 31st, 1915, when three souls were admitted into the fold. Elders J. Willis Savage and Evan G. Evans officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), Wednesday, August 4th, 1915, when one soul entered the fold of Christ. President Ferry J. Faux officiated.

Died for His Country.—President R. B. Dunford, of the Manchester conference of the Church of Jesus Christ of Latter-day Saints, reports that word has been received that John Nash, son of Julia Mycock and William Nash, has been killed in Staples, France, while in His Majesty's service. Deceased was born September 23rd, 1880, and baptized in 1889 by Elder Chapal. Death was caused by the explosion of shrapnel, July 19th, 1915. He leaves a wife and three children, as also father, mother, brothers and sisters to mourn his loss.

DIED.

LAMB.—At Sparkbrook, Birmingham (Birmingham conference), July 31st, 1915, Dora Lamb. Deceased was born July 7th, 1897, at Birmingham; baptized February 19th, 1909, by Elder Enoch Russon. She was a faithful Latter-day Saint, and patient to the end.

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